SIR WALTER RALEIGHS INSTRVCTION TO HIS SONNE, and to Posteritie.

Wherevnto is added a Religious and *Dutifull Advice of a loving* SONNE to his aged FATHER.

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BRITISH
MUSEUM

To The Reader.

IT was not perhaps intended by the renowned Author, that these Instructions should be made publique: they were directed to his Sonne, who doth make due and just vse of them. But such is the lustre of Wisedome, that it cannot bee hidden. Men may bequeath their Wealth to their children in particular, but their Wisedome was given them for more generall Good. Virgill willed that his deathlesse Æneis should not liue: but Great Augustus chose heerein rather to violat his Wil, then to burie such Treasure. Wee need not such an Authority nor precedent for this publication: it is sufficient that it is a communicable good. Could his noble Sonne be heereby

any way impaired, hee ſhold ſtill haue impro-priated it. But now he ſhall gaine thus much: The world ſhall ſee that the moſt ſecret Counſels of his Father were Iuſt and religious, and hath good cauſe to hope that a Sonne ſo inſtructed can bee no otherwiſe.

Suppoſe (Reader) *that thy Father might or ſhould haue given thee ſuch Advice, ſo ſhalt thou bee more willing to follow it and receiue the Benefits heere preſcribed, Diſcretion and Honeſtie.*

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SIR

SIR VVALTER RALEIGH, TO his SONNE.

CHAP. I.

THere is nothing more becomming a wiſe man then to make choice of freinds; for by them thou ſhalt be judged what thou art, let them therefore be wiſe and vertuous, and none of thoſe that follow thee for gaine, but make election rather of thy Betters then thy Inferiours, ſhunning alwayes ſuch as are poore and needie, for if thou giveſt twenty guifts, and refuſe to doe the like but once, all that thou haſt done will be loſt, and ſuch men will become thy mortall Enemies; take alſo eſpeciall care, that thou never truſt any Freind, or Servant, with

with any matter that may endanger thine eſtate, for ſo ſhalt thou make thy ſelf a bond-ſlaue to him that thou truſteſt, and leaue thy ſelfe alwayes to his mercie, and be ſure of this, thou ſhalt neuer find a freind in thy young yeares, whoſe conditions, and qualities wil pleaſe thee after thou commeſt to more diſcretion; and then all thou giueſt is loſt, and all wherein thou ſhalt truſt ſuch an one, will be diſcouered, ſuch therefore, as are thy inferiours will follow thee, but to eate thee vp, and when thou leaueſt to feed them, they will hate thee, and ſuch kinde of men if thou preſerue thy eſtate, will alwayes be had, and if thy Friends be of better qualitie then thy ſelfe thou maiſt be ſure of two things, that they wil be more carefull to to keepe thy counſell, becauſe they haue more to looſe then thou. Secondly, they eſteeme thee not, becauſe thou doſt poſſeſſe, but for thy ſelf, but if thou be ſubject to any great vanitie, or ill, which I hope God will bleſſe thee from, then therin truſt no man, for every mans folly ought to be his greateſt ſecret. And although I perſwade thee to aſſo-

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ciate thy ſelf with thy betters, at leaſt Peeres yet remember alwayes, that thou venter not thy eſtate with any of thoſe great ones, that ſhall attempt vnlawfull things, for ſuch men labour for them ſelves, and not for thee, thou ſhalt be ſure to part with them in their danger, but not in their honour: and to venture a true eſtate in preſent, in hope of a better in future, is meere madnes: & great men forget ſuch as haue done them ſervice, when they haue obtained what they would, and will rather hate thee for ſaying, thou haſt beene a meanes of their preferment, then acknowledg it. I could give a thouſand examples, and my ſelfe knows it, who have taſted it in all the courſe of my life: So that I need not in a matter ſo known, give inſtance in examples. Let thy love therefore bee, to love GOD, thy Countrie, thy Prince, and thine owne eſtate before all others: for the Fancies of men change, and hee that loves to day, hateth to morrow: but let Reaſon bee thy Schoolmiſtris which ſhall guid thee aright.

CHAP.

CHAP. II.

THE next and greateſt care in this life, ought to bee in choice of thy Wife, and the only danger therein is Beautie, by which all men in all Ages, wiſe, and fooliſh have beene betrayed. And though I know it vaine to vſe Reaſons, or Arguments to diſmay thee, from being captivated therewith, there being few that ever reſiſted the Witcherie; yet I cannot omit to warne thee, as of other things, which may bee thy deſtruction for the preſent time. It is true, that everie man preferreth his fantaſie in that Appetit before other worldly deſerts, leaving the care of Honour, credit, and ſafetie in reſpect thereof; yet remember, though theſe affections doe not laſt, yet the bonds of Marriage dureth to the end of the life. Nor give thy humour libertie in accompaning light Women, for though that humor may change in thee againe, yet the blot it leaves on thy honour will ever remaine.

maine. Remember ſecondly, that if thou marrie for Beautie, thou bindeſt thy ſelfe for all thy life for that which perchance will neither laſt nor pleaſe thee one year; and when thou haſt it, it will bee to thee of no price at all, for the deſire dyeth when it is attained, and the affection periſheth, when it is ſatisfied. Remember when thou wert a ſucking Child, thou didſt loue thy Nurſe, and that thou wert fond of her, after a Chyld thou didſt loue thy dry Nurſe, and didſt forget the other, after that thou didſt alſo deſpiſe her, ſo will it be in thy liking in elder yeares, and therefore, thought thou canſt not forbeare to love, yet forbeare to linke, and after a while thou ſhalt find an alteration in thy ſelfe, and ſee an other far more pleaſing then the firſt, ſecond or third love: yet I wiſh thee aboue all the reſt, have care thou doſt not marry an vncomely woman for any reſpect, comlineſſe in Children is riches, if nothing elſe be left them, and if thou haue care for thy races of Horſes and other beaſts, value the ſhape of thy children before Alianats or riches, Have care there-

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fore of both together, for if thou hane a faire wyfe and a poore one, if thine owne eſtate bee not great, aſſure thy ſelfe that love abideth not with want; for ſhee is the companion of plentie, for I neuer knew yet a poore Woman exceeding faire, that was not made diſhoneſt by one or other in the end. This, Bersheba taught her Sonne Salomon; Favour is deceitfull, and Beautie is vanitie; ſhee addeth that a wiſe woman overſeeth the wayes of her Husband, and eateth not the bread of idleneſſe; have therefore ever more care that thou bee beloved of thy wife, then thy ſelfe beſotted on her, and thou ſhalt judge of her love by theſe two obſervations: firſt, if thou perceive ſhee have care of thy eſtate, and exerciſe her ſelf therein: the other, if ſhee pleaſe thee and ſtudy it, and bee ſweet unto thee in converſation without thy inſtruction, for Love needs no teaching nor precept; on the other ſide, bee not ſowre nor ſterne to thy wife, for crueltie ingendreth no other thing then hatred, let her have equall part of thy eſtate whileſt thou liveſt, if thou find her ſparing,

and

and honeſt, but what thou giveſt after thy death, remember that thou giveſt it to an enemie, and moſt times to a ſtranger, for hee that ſhall marrie thy wife ſhall deſpiſe thee, thy memory, and thine ſhall poſſeſſe the quiet of thy labour, the fruit which thou haſt planted, enjoy thy love, and ſpend with joy and eaſe what thou haſt ſpared, and gotten with care and travell: yet alwayes remember, that thou leave not thy Wife to bee a ſhame unto thee after thou art dead, but ſhee may live according to thy eſtate, eſpecially, if thou haſt few Children, and them provided for: but howſoever it bee, or whatſoever thou find, leave thy Wife no more then of neceſſitie thou muſt, but onely during her widdowhood, for if ſhee love againe, let her not enjoy her ſecond love in the ſame Bed wherein ſhee loved thee, nor flye to future pleaſures with thoſe feathers which death hath pulled from thy wings, but leave thy eſtate to thy Houſe and Children in which thou deceaſedſt upon earth whilſt it laſted. To conclude, Wives were ordained to continue the generation of

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man, to transfer them, and diminish them; eyther in countenance or abilitie: and therefore thy house and estate which liveth in thy Sonne, and not in thy Wife, is to bee preferred: Let thy time of marriage bee in thy young, and strong yeares; for believe it, ever the young Wife bewrayeth the old Husband, and shee that had thee not in thy flower, will despise thee in thy fall, and thou shalt bee unto her, but a captivitie and sorrow, thy best time will bee towards thirty, for as the younger times are unfit, either to choose or to governe a Wife and Family: so if thou stay long, thou shalt hardly see the education of thy Children, which being left to strangers, are in effect lost, and better were it to bee unborne then ill bred, for thereby thy posterity shall either perish or remaine a shame to thy name and Family. Furthermore, if it bee late ere thou take a Wife, thou shalt spend the prime of thy life with Harlots, who destroy thy health, impoverish thy estate, and indanger thy selfe, thy life, and bee sure of this, that how many lewd Women thou hast acquaintance with-

all,

all, ſo many enemies thou ſhalt purchaſe to thy ſelfe, for there never was any ſuch affection which ended not in hatred and diſdaine. Remember the ſaying of SALOMON, There is a way which ſeemeth right vnto men, but the iſſues thereof are the wages of death. If thou canſt not then abſtaine from them in thy vaine and unbridled times, yet remember that thou ſoweſt on the ſands, and purchaſe diſeaſes, repentance, and hatred only: therefore, beſtow thy youth ſo, that thou mayſt have comfort to remember it hath forſaken thee, and not to grieve at the account thereof, whilſt thou art young, thou wilt thinke it will never have an end, behold that the longeſt day hath his Evening, and thou ſhalt enjoy it but once, that it never turnes againe, uſe it therefore as the Spring-time which ſoone departeth, and wherein thou oughteſt to plant, and ſow all proviſions for a long and happie life.

CHAP.

CHAP. III.

TAke care thou be not made a foole by flatterers, for even the wiſeſt men are abuſed with theſe, know therefore, that flatterers are the worſt kind of Traitors for they will ſtrengthen thy imperfections, encourage thee in al evils, correct thee in nothing; but ſo ſhadow, and paint all thy vices and follies, as thou ſhall never by their will diſcerne evill from good, or vice from vertue, becauſe all men are apt to flatter themſelves to entertaine the additions of other mens prayſes, it is moſt perilous: doe not therefore prayſe thy ſelfe, and be counted a vaine glorious foole, neither take delight in thy prayſe except thou deſerve it, receive it from ſuch as are worthy and honeſt, and will withall warne thee of thy faults; for flatterers have never no other vertue, they are ever baſe, creeping, cowardly perſons, for thou ſhalt not find a valiant friend that will venter his lyfe for thee a flatterer, but ſuch creeping,

ing knaves as is good for nothing else. A terer is sayd to be a beast that flatteretl ..i- ting, that biteth smelling, it is sayd by E- SAY, in this maner, My people they that prayse thee seduce thee, and disorder the pathes of thy feete, and David desireth God to cast out the tongue of a flatterer, but it is hard to know them from friends, so are they obsequious, and ful of protestations, for as a wolfe, a dog, so a flatterer resembleth a friend. A flatterer is compared to an Ape, who because shee cannot defend the house like a dog, labour as an Oxe, or beare burdens as an Horse doth, therefore yet play trickes, and provoke laughter: a Friend thou mayest bee sure that hee will in private tell thee of thy faults, he adventures this mischief to hazard thy hatred, for there are few men can endure it, every Man for the most part delighteth him selfe in prayse, which is one of the vniversall follies which bewitcheth mankind.

CHAP. IV.

BEE carefull to avoyd publike disputations at Feasts, or Tables, amongst quarrelsome persons, and eschew ever more to bee acquainted with Ruffians; for thou shalt bee in asmuch danger with a brawler in private quarrell, as in a battle wherein thou mayest get honour to thy self, and safetie to thy Prince and Country: but if thou bee once engaged, carry thy self bravely, that they may feare thee afterward: to shun therefore privat fights, bee well advised in thy word and behaviour, for honour and shame is in the talke and tongue of a Man, jest not openly at those that are simple, but remember how much thou art bound to GOD who hath made thee wiser! Defame not any Woman publickly, though thou know her to bee evill, for those that are faulty cannot endure to bee taxt, and will looke to bee avenged on thee, and those that are not guilty cannot endure unjust reproach,

proach, & as there is nothing more shame-full and dishoneſt, ſo truth it ſelf cutteth his Throat that carieth her publikly. Doe therfore right to all Men where it may profit them, and thou ſhalt thereby get much love, and forbeare to ſpeake evill things of Men though it bee true, if thou bee not conſtrained, and thereby thou ſhalt avoyd malice, and revenge. Doe not accuſe any of any crime, if it bee not to ſave thy ſelfe, thy Prince, or Countrie, for there is nothing more diſhonourable. I would not have you for any reſpect looſe your reputation, or endure publike diſgrace: for better it were not to live then to live a coward, if the offence proceed not from thy ſelfe, if it bee it ſhall be better to compond it upon good termes, then to hazard thy ſelfe, for if thou overcome, thou art under the crueltie of the Law, if thou bee overcome thou art dead, or diſhonoured. If thou therefore contend, or diſcourſe in argument, let it be with wiſe and ſober Men, of which thou mayeſt learne by reaſoning, and not with ignorant perſons, for thou ſhalt thereby inſtruct thoſe that wil

not thanke thee, and utter what they have learned from thee, but if thou know more then other Men, utter it when it may doe thee honour, and not in assemblies of ignorant, and common persons: Speaking much is also a kind of vanitie, for hee that is lavish in words, is a niggard in deeds, and as SALOMON sayth, The heart of a Foole is in his mouth, and the mouth of a wise Man is in his heart, because what hee knoweth or thinketh hee uttereth, and by words, and discourse, Men will judge thee. For as SOCRATES saith, Such as thy words are, such will thy affections bee esteemed, and such will thy deeds as thy affections, and such thy life as thy deeds, therefore bee advised what thou dost discourse of, what thou maintayneſt, whether touching Religion, estate, or vanitie, for if thou erre in the first, thou shalt bee counted prophane, in the second dangerous, in the third undiscreet, and foolish, hee that cannot refraine from much speaking, is like a Citie without wals, and lesse paines in the world a Man cannot take then to hold his tongue: therefore if thou

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obſerveſt this rule in al aſſemblies thou ſhalt ſeldome erre, reſtraine thy choller, harken much and ſpeake little, for the tongue is the inſtrument of the greateſt good, and greateſt evill according to SALOMON, Life and death are in the power of the tongue: And as EURIPIDES truly affirmeth, Everie unbridled tongue in the end ſhall find it ſelfe unfortunat, for in all that ever I obſerved in the the courſe of earthly things, I ever found that Mens fortunes are oftner mard by their tongues then by their vices, and to conclud, all quarrels, miſchiefe, hatred and deſtruction ariſeth from unadviſed ſpeach, and in much ſpeach there are many errors, out of which thy enemies ſhall ſure take the moſt dangerous advantage, and as thou ſhalt bee happy if thou thy ſelfe obſerue theſe things, ſo ſhall it bee moſt profitable for thee to avoyd their companies that erre in that kind, and not to harken no tale-bearers, to inquiſitive perſons, and ſuch as buſie themſelves with other mens eſtates, that creepe into houſes as ſpyes to learne news which concerne them not, for aſſure thy ſelfe ſuch

perſons

persons are moſt baſe, and unworthie: and I will thou take heed alſo, that thou art not found a lyer, for a lying ſpirit is hatefull both to GOD and Man, a lyar is commonly a Coward, for hee dares not avow the truth, a lyar is truſted of no Man, hee can have no credit neither in publike nor privat, and if there were no more argument but this, know that our LORD in Saint IOHN ſayth, that it is a vice proper to Sathan, lying, being oppoſit to GODS nature, which conſiſteth in truth, and the gaine of lying is nothing elſe but not to bee truſted of any, nor to bee beleeved when wee ſay the truth. It is ſaid in the PROVERBS, that GOD hateth falſe lips, and that hee that ſpeaketh lyes ſhall periſh: Thus thou ſeeſt how odious, and contrare to GOD a lyar is, and for the world, beleeve it, that it never did any Man good, except in the extremitie of ſaving life, for a lyar is of a baſe, unworthy, and cowardly ſpirit.

CHAP.

CHAP. V:

AMongſt al other things of the world, take care of thy eſtate, which thou ſhalt ever preſerve if thou obſerve theſe things: Firſt, that thou knoweſt what thou haſt, and to ſee that thou art not waſted by thy Servants and Officers; the ſecond is, that thou never ſpend any thing before thou have it, for borrowing is the canker, and death of everie mans eſtate: The third is, that thou ſuffer not thy ſelfe to bee wounded for other mens faults, and ſcourged for other mens offences, which is, to be ſurety for another, for thereby millions of men have beene beggered and deſtroyed, paying the reckoning of other mens ryot, and the charge of other mens folly, and prodigality; if thou ſmart for thy owne ſinne, the paine is endured with ſome eaſe, and above all things bee not made an Aſſe to carrie the burden of other men: If thy friend deſire thee to bee his ſurety, give him a part of what

what thou haſt to ſpare, if hee preſſe thee farther, he is not thy friend at all, for friendſhip rather chooſeth harme to it ſelfe then offereth it: if thou bee bound for a ſtranger, thou art a foole, if for a Marchant, thou putteſt thy eſtate to learne to ſwimme: If for a Churchman, hee hath no inheritance: if for a Lawyer, hee will find an evaſion by a ſyllable, or word to abuſe thee: if for a poore Man thou muſt pay it thy ſelfe, therefore from Suretiſhip as from a Manſlayer, or enchanter for the beſt profit, and returne will bee this, that if thou force him for whom thou art bound to pay it himſelfe, hee will become thy enemie, if thou uſe to pay it thy ſelfe, thou wilt bee a begger, and beleeve thy Father in this, and Print it in thy thoughts, that what vertue ſoever thou haſt, bee it never ſo manifold, if thou bee poore withall, thou, and thy qualities ſhall bee deſpiſed: beſides, Povertie is oft times ſent as a curſe of God: it is a chaine amongſt Men, an impriſonment of the mind, a vexation of every worthy ſpirit; thou ſhalt neither helpe thy ſelfe nor others, thou

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ſhalt drowne in thee all vertues, having no meanes to ſhew them, thou ſhalt bee a burthen and Eye-ſore of al thy Friends, everie Man will ſcorne thy Company, thou ſhalt bee driven baſely to begge, and depend on others, to flatter unworthy Men, to make diſhoneſt ſhiftes, and to conclude, poverty provokes a man to doe infamous and deteſted deedes; Let no vanitie therefore, or perſwaſion draw thee to that worſt of worldly miſeries, if thou be rich, it will give thee pleaſure in health, comfort in ſickeneſſe, keepe thy mind and body free, ſave thee from many perils, relieve thee in thy elder yeares, the poore and thy honeſt Friends, and give meanes to thy poſteritie to live, and defend themſelves, and thine owne fame, where it is ſaid in the Proverbs, that hee ſhall bee ſore vexed that is ſuretie for a ſtranger, it is further ſaid, the poore is hated even of his owne neighbour, but the rich have many Friends. Lend not to him that is mightier then thy ſelfe, for if thou lendeſt him count it but loſt, bee not ſuretie above thy power, for if thou bee ſuretie thinke to pay it. CHAP.

CHAP. VI.

LEt thy ſervants be ſuch as thou mayeſt command, and entertaine none about thee but yeomen to whom thou giveſt wages, for thoſe that will ſerve thee without thy hire wil coſt thee trouble aſmuch, as they that know their fare; If thou truſt any Servant with thy purſe, bee ſure thou take his account ere thou ſleepe, for if thou put it off thou wilt then afterwards for tediouſneſſe neglect it, I my ſelfe have loſt thereby more then I am worth. And whatſoever hee gaines thereby hee will never thanke thee, but laugh thy ſimplicity to ſcorne; and beſides, it is the way to make thy Servants theeves, which elſe would bee trueſt.

CHAP. VII.

EXceed not in the humour of ragges, and braverie, for theſe will ſoone weare out of faſhion, but that Money

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in thy purſe will ever bee in faſhion, and no Man is eſteemed for gay Garments, but by Fooles and Women.

CHAP. VIII.

ON the other ſide, take heed that thou ſeeke not riches baſely nor attaine them by evill meanes, deſtroy no Man for his wealth, nor take any thing from the poore, for the cry and complaint thereof will pierce the Heavens, and is moſt deteſtable before GOD, and moſt diſhonourable before worthy Men: To wreſt any thing from the needy and labouring Soule, will never proſper thee in ought if ought thou offend therein, but uſe thy poore neighbours, and tennants well, put not them and their Children to a needleſſe ſuperfluity, and expences to thy ſelfe. Hee that hath pitty on another Mans ſorrows ſhall bee free from it himſelfe, and hee that delighteth in, and ſcorneth the miſerie of another, ſhall one time or other fall into it himſelfe.

ſelfe. Remember, hee that hath mercie on the poore lendeth unto the LORD, and the LORD will recompence him what hee hath given. I doe not underſtand ſuch for poore as are vagabonds, and beggars, but thoſe that labour to live, ſuch as are old, and and cannot travell, ſuch poore vagabonds, and fatherleſſe Children as are ordered to bee relieved, and the poore Tenants that travell to pay their Rents, and fall into povertie by miſchance, and not by careleſſe expence, on ſuch have thou compaſſion, and GOD will bleſſe thee for ever: Make not thy hungrie Soule ſorrowfull, defer not the gift of the needy, for if hee curſe thee in the bitterneſſe of his Soule, his prayer ſhall bee heard of him that made him.

CHAP. IX.

TAke eſpeciall care that thou delight not in Wine, for there never was any Man that came to honour, or preferment that loved it, for it transformeth a man into

into a Beaſt, becauſe heat poyſoneth the breath, decayeth naturall heate, brings a Mans ſtomack into an artificiall heate, deformeth the face, rotteth the teeth, and to conclude maketh a Man contemptible, ſoone old, and deſpiſed of all wiſe, and worthy Men: in thy ſervants, in thy ſelfe and Companions, for it is a bewitching, and infectious vice. And remember my words, that it were better for a man to bee ſubject to any vice then to it, for all other vanities and ſinnes are recovered, but a Drunkard will never ſhake off the delight of beaſtlines, for the longer it poſſeſſeth a man the more hee will delight in it, and the elder hee groweth, the more he ſhall be ſubject to it; for it dulleth the ſpirits and deſtroyeth the Body, as Ivy doth the old Tree; or as the worme that ingendreth in the cornell of the Nut. Take heede therefore that ſuch a cureleſſe Cankar poſſeſſe not thy youth, nor ſuch a beaſtly infection thy old age; for thou ſhalt al thy liftime live but the life of a beaſt, and after death thou ſhall ſhortly prove a ſhamefull infamie to thy poſteritie, who

ſhall

ſhall ſtudy to forget that ſuch a one was their Father. ANACHARSIS ſaith, the firſt draught ſerveth for health, the ſecond for pleaſure, third for ſhame, fourth for madneſſe, but in youth there is not ſo much as one draught permitted, for it putteth fire to fire, and waſteth the naturall heate, and therefore except thou haſten thine end, take this for a generall rule, that thou adde not an artificiall heat to thee by Wine or Spice untill thou find that time hath decayed thy naturall heat, and as ſoone as thou beginneſt to helpe nature, the ſooner ſhee will forſake thee, and truſt not only upon Art: Who hath misfortune, ſaith SALOMON, who have ſorrow, and griefe, who have trouble without ſighing, ſtrips without cauſe, and faintneſſe of eyes, even they that ſit at Wine, and ſtraine themſelves to empty Cuppes: PLINY ſaith, Wine makes the hand quivering, the eyes waterie, the night unquyet, lewd dreames, a ſtinking breath in the morne, and all utter forgetfulneſſe of things. Whoſoever loveth Wine, ſhall not bee truſted of any Man, for hee cannot keepe a ſecret, Wine maketh

maketh a man not only a beast but a madde man, and if thou love it, thy owne Wife, thy Children, and thy Friends will despise thee: In drinke men care not what they say, what offence they give, they forget comelinesse, commit disorders, and to conclude, offend all vertuous and honest company, and GOD most of all; to whom wee daylie pray for health, and a life free from paine, and yet by drunkennesse, and gluttonie (which is the drunkennesse of feeding) wee draw on.

HESIOD sayth, a swift hastie evill untimely, and an infamous old age. And AUSTIN describeth Drunkennesse in this manner: *Ebrietas est blandus Damon, dulce venenum, suave peccatum, quam qui habet seipsum non habet, quam, qui facit peccatum non facit, sed ipse est peccatum.* INNOCENTIUS sayth, *Quid turpius ebrioso cuifœtor in ore, tremor in corpore, qui promit stulta, promit occulta, cui mens alienatur, facies transformatur: nullum secretum ubi regnat ebrietas & quid, non aliud, designat malum.*

When DIOGENES saw a House to bee sold, wherof the owner was given to drinke,

I thought at the last quoth DIOGENES, hee would spew out a whole house: *Sciebam inquit quod domum tandem evomeret.*

CHAP. X.

NOW for the World, I know it too well to perswad you to dive into the practises thereof, rather stand vpon your owne guard against all that tempt you thereunto, or may practise upon you in your Conscience, your reputation, or your purse: resolve that no Man is wise or safe, but hee that is honest. Serve GOD, let him bee the Author of all your actions, commend all your endeavors to him that must either wither, or prosper them, please him with prayer, least if hee frowne, hee confound al your fortunes and labours like drops of Raine on the Sandy ground, let my experienced advice and fatherly instructions sinke deep into your hearts: So GOD direct you in al his wayes and fill your heart with his grace.

12 MR 1901

FINIS.

THE

DVTIFVLL ADVICE OF A

LOVING SONNE to his aged FATHER.

EDINBVRGH,
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BRITISH MUSEUM

THE DVTIFVLL ADVICE OF A LOVING SONNE to his aged FATHER.

Sir,

I Humbly beſeech you, both in reſpect of the honour of GOD, your dutie to his Church, and the comfort of your owne ſoule, that you ſeriouſly conſider in what termes you ſtand; and weigh your ſelfe in a Chriſtian Ballance, taking for your counterpoiſe the judgements of GOD: Take heede in time that the Word *Tekell*, Written of old againſt *Balthazar*, and interpreted by *Daniell*. 5. Be not verified in you, Whoſe expoſition was, You haue beene poyſed in the ſcale, and found of too light weight.

Remember that you are now in the weighing,

ning, and the date of your pilgrimage well-nigh expired, and now that it behoveth you to looke toward your Countrey, your forces languiſheth, your ſences impaire, your body drops, and on every ſide the ruinous Cottage of your faint, and feeble fleſh threatneth a fall. And having ſo many harbingers of death to premoniſh you of your end, how can you but prepare for ſo dreadfull a ſtranger. The young man may die quickly, but the old cannot live long: the young mans life by caſuality may bee abridged but the old mans by no phyſick can bee long adjourned, and therefore if greene yeares ſhould ſometimes thinke of the grave the thoughts of old age ſhould continually dwell in the ſame.

The prerogative of Infancy is innocency; of Childe-hood, reverence; of Man-hood, maturitie, and of old age, wiſedome.

And ſeing then that the chiefeſt properties of wiſdome are to be mindful of things paſt, carefull for things preſent, and provident for things to come; Vſe you now the priviledge of naturs tallent to the benefit of your owne

ſoule

foule,& procure hereafter to be wiſe in well-doing, and watchfull in the foreſight of future harmes. To ſerve the world you are now unable, and though you were able yet you have little cauſe to bee willing, ſeing that it never gave you but an unhappy welcome, a hurtfull entertainment, and now doth abandon you with an unfortunat farewell.

You have long ſowed in a field of flint, which could bring you nothing foorth but a crop of cares and afflictions; of ſpirit, rewarding your labours with remorſe, and affording for your gaine, eternall danger.

It is now more than a ſeaſonable time to alter the courſe of ſo unthriving a husbandry, and to enter into the field of GODS church in which, ſowing the ſeed of repentant ſorrow, and watering them with the teares of humble contrition, you may heereafter reape more beneficiall harveſt, and gather the fruites of everlaſting comfort.

Remember I pray you, that your ſpring is ſpent, your Summer overpaſt, you are now arrived at the fall of the leafe, yea and winter

winter colors have long ſince ſtained your hoarie head.

Be not careleſſe, (ſaith Saint *Auguſtin*) though our loving Lord beare long with offenders, for the longer he ſtayes, not finding amendment, the ſoarer hee wil ſcourge when hee comes to Iudgement: And his patience ſo long forbearing, is onely to lend us reſpit to repent, and not any wiſe to inlarge us leiſure to ſinne.

Hee that is toſſed with varietie of ſtormes, cannot come to his deſired port, maketh not much way, but is much tormoyled, So he that hath paſſed many yeares and purchaſed little profite, hath had a long being, but a ſhort life, For, life is more to be meaſured by well-doing, then by number of yeares: Seeing that moſt men by many dayes doe but procure many deaths, and others in ſhort ſpace attaine to the life of infinite ages; What, is the body without the ſoule, but a corrupt carkaſſe? And what is the ſoule without God but a ſepulchre of ſinne?

If GOD bee the way, the life, and the truth; hee that goeth without him, ſtrayeth;

and

and hee that liveth without him dyeth; and hee that is not taught by him, erreth.

Well (ſaith Saint *Auguſtin*) GOD is our true, and chiefeſt life, from whom to revolt, is to fall; to whom to returne, is to riſe, and in whom to ſtay, is to ſtand ſure.

GOD is hee from whom to depart is to dye; to whom to repaire, is to revive; and in whom to dwell, is life for ever: Bee not then of the number of thoſe that begin not to live, till they bee readie to dye: and then after a foes defert, come to craue of GOD a friends entertainment.

Some there be that thinke to ſnatch Heaven in a moment, which the beſt can ſcarce attaine unto in the maintenance of many years, and when they have glutted themſelves with worldly delights, would jump from *Dives* dyet, to *Lazarus* Crowne; from the ſervice of Sathan, to the ſolace of a Saint.

But bee you well aſſured, that GOD is not ſo penurious of friends, as to hold himſelfe and his Kingdome ſcaleable for the refuſe and reverſions of their lives, who have

ſacrificed

ſacrificed the principall thereof to his enemies, and their owne brutiſh luſt; then only ceaſing to offend, when the abilitie of offending is taken from them.

True it is, that a Thiefe may bee ſaved upon the Croſſe, and mercie found at the laſt gaſpe: But well (ſaith Saint *Auguſtin*) though it bee poſſible, yet it is ſcarce credible, that the death ſhould finde favour, whoſe whole life deſerved death; and that the repentance ſhould bee excepted, that more for feare of hell, and love of himſelfe, then for the loue of GOD, and loathſomneſſe of ſinne cryeth for mercie.

Wherefore, good Sir, make no longer delayes; but being ſo neer the breaking up of your mortall houſe, take time before extremitie, to pacifie GODS anger.

Though you ſuffered the bud to be blaſted, though you permitted the fruits to bee periſhed, and the leaves to dry up, yea, though you let the boughs to wither, and the body of your tree to grow to decay; yet (alas) keep life in the root, for feare leſt the whole tree become fewell for hell fire: For

ſurely

ſurely where the tree falleth, there it ſhall lye, whether towards the South, or to the North, to Heaven or to Hell; and ſuch ſap as it bringeth foorth, ſuch fruite ſhall it ever beare.

Death hath already filed from you the better part of your naturall forces, and left you now to the Lees and remiſſals of your wearyiſh and dying dayes.

The remainder whereof as it cannot bee long, ſo doth it warne you ſpeedily to ranſome your former loſſes; for what is age, but the Calends of death, and what importeth your preſent weakneſſe, but an earneſt of your approaching diſſolution, you are now imbarked in your finall voyage, and not far from the ſtint and period of your courſe.

Bee not therefore unprovided of ſuch appurtenances as are behoovefull in ſo perplexed and perilous a journy; death it ſelfe is verie fearefull, but much more terrible in reſpect of the judgement it ſummoneth us unto.

If you were now laid upon your departing bed, burthened with the heavie load of your

your former treſpaſſes, and gored with the ſting and pricke of a feſtered Conſcience; if you felt the crampe of death wreſting your heart-ſtrings, and ready to make the rufull divorce betweene bodie and ſoule: If you lay panting for breath, and ſwimming in a cold and pale ſweat, wearied with ſtrugling againſt your deadly pangs, O what would you give for an houres repentance; at what rate would you value a dayes contrition; Then worlds would bee worth leſſe in reſpect of a little reſpite, a ſhort truce would ſeeme more precious than the treaſures of an Empyre, nothing would bee ſo much eſteemed as a ſhort trice of time, which now by dayes, and moneths, and yeares, is moſt laviſhly miſſpent.

Oh how deepely would it wound your woefull heart, when looking back into your former life, you conſidered many hainous, and horrible offences committed, many pious workes, and godly deeds omitted, and neither of both repented, your ſervice to GOD promiſed, and not performed.

Oh how unconſolably were your caſe, your

your friends being fled, your ſenſes affrighted, your thoughts amazed, your memorie decayed, and your whole mind agaſt, and no part able to performe what it ſhould; but only your guilty Conſcience peſtered with ſinne, that would continually upbraid you with many bitter accuſations.

Oh what would you thinke then, being ſtripped out of this mortall weede, and turned out both of ſervice, and houſeroome of this wicked world, you are forced to enter into uncouth and ſtrange paths, and with unknown and ugly company to be conuented before a moſt ſevere Iudge, carrying in your conſcience your inditement, written in a perfect Regiſter, of all your miſdeeds, when you ſhall ſee him prepared to give ſentence upon you, againſt whom you have ſo often tranſgreſſed, and the ſame to bee your Vmpyre, whom by ſo many offences you have made your enemies, when not only the Devill, but even the Angels would plead againſt you; and your owne ſelfe, in deſpight of your ſelfe, bee your owne moſt ſharpe appeacher.

Oh

Oh what would you doe in theſe dreadfull exigents, when you ſaw the gaſtly Dragon, and hudge gulfe of hell, breaking out with moſt fearefull flames, when you heard the weeping, wailing, and gnaſhing of teeth; the rage of thoſe helliſh monſters, the horror of the place, the terror of the company, and the eternity of all thoſe torments.

Would you then thinke them wiſe that ſhould delay in ſo weightie matters and idlely play away the time alotted, to prevent theſe intollerable calamities? Would you then count it ſecure to nourſe in your boſomes ſo many Serpents as ſinnes? and to foſter in your ſouls ſo many malicious accuſors, as mortall and horrible offences?

Would you not thinke one life too little to repent in, for ſo many, and ſo great iniquities, every one were enough to throw you into thoſe unſpeakeable and intolerable torments.

And why then, (alas) doe you not at the leaſt devote that ſmall remnant, and ſurpluſſage of theſe your latter dayes, procuring to make an attonement with GOD, and to free

free your Soule and conſcience from that corruption which by your fall hath crept into it.

Thoſe very eyes that behold, and read this diſcourſe, thoſe very eares that are attentive to heare it, and that very underſtanding that conſidereth and conceiveth it, ſhall be cited as certaine witneſſes of theſe rehearſed things. In your owne body ſhall you experience theſe deadly Agonies, and in your ſoule ſhall you feelingly finde theſe terrible feares; yea, and your preſent eſtate, is in danger of the deepeſt harmes, if you do not the ſooner recover your ſelf into that fold, and family of GODS faithful ſervants.

What have you gotten by beeing ſo long a cuſtomer to the world, but falſe ware ſutable to the ſhop of ſuch a merchant, whoſe traffique is toyle, whoſe wealth is traſh, and whoſe gaine is miſery: what intereſt have you reaped; that might equall your detriment in grace and vertue? or what could you find in the vale of teares, that was anſwereable to the favour of God with loſſe whereof, you were contented to buy it

You

You cannot now be inveigled with the passions of youth, which making a partialitie of things, sets no distance between counterfeit and currant, for these are now worne out of force by tract of time are fallen into reproofe by triall of their folly.

Oh let not the crazie cowardnesse of flesh and blood daunt the prowesse of an intelligent person, who by his wisedome cannot but discern how much more cause there is, and how much more needful it is to serve GOD then this wicked world.

But if it be the ungrounded presumption of the mercie of GOD, and the hope of his assistance at the last plunge (which indeede is the ordinary lure of the Divell) to reclaime sinners from the pursuite of repentance. Alas that is too palpable a collusion to mislead a sound and serviceable man, howsoever it may prevaile with sicke and ill affected judgements: who would relye upon eternall affaires upon the gliding slipperneſse, and running streames of out uncertaine life? who, but one of distempered wits, would offer fraud to the discipherer of all thoughts; with whom dissemble we may to

our coſt, but to decieve him is unpoſſible.

Shall wee eſteeme it cunning to robbe the time from him, and beſtow it on his enemies, who keepeth tale of the leaſt minuts, and will examine in the end how every moment hath beene imployed. It is a prepoſterous kind of pollicy in any wiſe conceit to fight againſt GOD, till our weapons bee blunted, our forces conſumed, our limbs impotent, and our beſt time ſpent; and then when we fall for faintneſſe, and have fought our ſelves almoſt dead to preſume on his mercie.

Oh! no, no, the wounds of his moſt ſacred body ſo oft rubbed, & renewed by our ſins, and every part and parcell of our bodies ſo divers, and ſundrie wayes abuſed, will bee then as ſo many whetſtones and incentives to edge and exaſperat his moſt juſt revenge againſt vs.

It is a ſtrange peece of Art, and a verie exorbitant courſe, when the ſhip is ſound, the Pylot well, the Marriners ſtrong, the gale favourable, and the Sea calme to lye idlely at the road, burning ſo ſeaſonable weather;

And

And when the Ship leaketh, the Pylot ſicke, the Marriners faint, the ſtormes boyſterous, and the Seas a turmoyle of outragious ſurges, then to launch foorth, hoiſe up ſaile, and ſet out for a long voyage into a far country.

Yet ſuch is the skill of theſe evening Repenters, who though in the ſoundneſſe of their health, and perfect uſe of their reaſon; they cannot reſolve to cut the Cables, and weigh the Anchor that with-holds them from GOD.

Nevertheleſſe they feed themſelves with a ſtrong perſwaſion, that when they are aſtonied, their wits diſtracted, the underſtanding dusked, and the bodies and ſoules wracked, and tormented with the throbs, and gripes of a mortall ſickneſſe: then forſooth they will beginne to thinke of their weightieſt matters, and become ſudden Saints, when they are ſcarce able to behave themſelves like reaſonable creatures.

No, no if neither the Cannon, Civill, nor the Common Law will allow that man (periſhed in judgement) ſhould make any teſtament of his temporall ſubſtance: How can hee

hee that is animated with inward garboyles of an unſetled Conſcience, diſtrained with the ringing fits of his dying fleſh, mained in all his ability, and circled in on everie ſide with many and ſtrange incombrances bee thought of due diſcretion to diſpoſe of his chiefeſt Iewell, which is his Soule, and to diſpatch the whole mannage of all eternity, & of the treaſures of heaven in ſo ſhort a ſpurt

No, no, they that will loyter in ſeedtime, and begin to ſow when others reape; they that will ryot out their health, and begin to caſt their accounts when they are ſcarce able to ſpeake. They that will ſlumber out the day, and enter their journey when the light doth faile them, let them blame their owne folly if they dye in debt and eternall beggers, and fall headlong into the lap of endleſſe perdition.

Let ſuch liſten to Saint *Cyprians* leſſon, Let, ſaith hee, the grievouſneſſe of our ſore bee the meaſure of our ſorrow; let a deepe wound have a deepe and diligent cure; *Let no mans contrition bee leſſe then his crime.*

FINIS.

A MEDITATION UPON THE XXIIth Chapter of GENESIS.

By H. W.

IN this wonderfull *Piece* of *Sacred Story*, Behold the *Father* of the *Beleevers*, at extreame *Age* surprized (as it should seeme by the Circumstances of the *Text*) in his Bed by a Commandement from GOD to sacrifice his onely *Sonne*; In which case *All* the powers of his *Minde* being sodenly shaken with an infinite combat betweene *Faith* and *Nature*; wee may upon the whole matter conceive *Him* to have broken forth into some such *Discourse* with Himselfe, as followeth.

What?

What? Could this possibly bee the voice of GOD which I heard? Or have not rather some strange impressions of the *Night* deluded my *Fancie?* Yea, *Thy* voice It was *(My GOD)* It was *Thy* voice. How can *thy* humble *Servãt* deny it? with whom seven times before descending frõ the *Throne* of *Thy Glory*, thou hastvouchsafed even to cõmon in this *Vale* of *Teares.*

When *Thou* didst first call me out of the darkenesse of my Fathers House into *Thy* saving *Light*; When *Thou* didst often cherish and encourage mee in the steps of my Pilgrimage; When *Thou* dideſt furnish mee with Plenty, and Crowne me with Victorie in a strange *Land*; When lastly Thou didst even overlade my feeble *Age* with *Ioy* in a rightfull *Heire* of mine owne Body: was I forward at all these times to acknowledge Thee the GOD of my Support and Comfort? And shal I now question Thy Voyce, when thou demandest but a part of thine owne *Benefits?* No, (My deare *Isaac*) although the Heavens know how much I love Thee: yet if Thou wert, or couldest be

Millions of times more precious in the eyes of thy trembling *Father*: I would ſummon together all the Strength of mine aged Lymnes to render *Thee* unto that gracious God from whom I had *Thee*. Alas poore *Boy* how ſweetly Thou ſlumbereſt, And in thy harmeles *Bed* doeſt little thinke what change is towards Thee. But I muſt diſturbe Thy *Reſt*. *Iſaac* ariſe, and call up my *Servants*, Bid them prepare for a journey which we are to make unto the *Mount Moriah*, and let ſome *Wood* bee caried for the burning of a *Sacrifice*. Meane while I will walke out a little by my ſelfe to contemplat the declining *Starres*, and approch of the *Morning*.

O yee Ornaments of the *Skie*, who when all the World is ſilent obey your *Maker* in the determinat order of your *Motions*. Can *Man* behold his owne dutie in a fairer *Volumne*? Why then ſtand I gazing heere, and doe not rather goe my *Selfe* to haſten my *Servants*, that I may execut his *will*? But ſtay: His *Will*? *Why*? Is His *Will* contrarie to the Example of his owne *Iuſtice*? Did *Hee* not heavily puniſh

Caine

Caine even at the beginning of the first *World* for killing but a *Brother*? And can I slay my *Child* and imbrue my hands in mine owne Bowels without offence of *His Immortall Majestie*? *Yes*? *Why* not. The *Act* of *Caine* was the *Act* of his owne sinfull malice: But I have received an immediat *Command* from GOD himselfe. A *Command*? *Why*? Is his *Command* against his *Law*? Shall the *Fountaine* of all *Truth* bee served with *Contradictions*? Did not the same GOD straight after the vniversall *Deluge* (as our *Fathers* have told vs) denonce this *Iudgement*; That *Who so sheddeth Mans Blood, His Blood shall bee shed*? How then can I heerein obey my GOD, But I must withall disobey *Him*?

O my weake *Soule*; what poore *Arguments* dost thou search to cover thine owne rebellious *Affections*. Is there any *Warrant* higher then *His Will*? Or any better *Interpreter* of *His Will* then *Himselfe*? If the *Princes* of the *Earth* (who are but mortall *Types* of *His invisible Glorie*) can alter their *Edicts* at pleasure; Shall not the *Lord* of

of the *whole* (whom *Angels* and *Men* adore) have leave to dispence with His owne *Prohibitions?* Yes surely: But then how shall the Blessing that my Good GOD hath determined upon my *Seed*, and even upon this verie *Child* bee accomplished, if I destroy the *Roote?* O *LORD*, was not *Thy* Divine Goodnesse pleased in the depth of Thy *Mercie* to accept my *Beleefe* for *Righteousnesse?* And shall I now frustrat thy *Promises* with my Obedience? But what? Am I fallen againe into a new *Reluctation?* Have I before contested with Thy *Iustice?* And shall I now dispute Thy *Power?* Didst *Thou* not creat the *Light* before the *Sunne?* And the *Effect* before the *Cause?* And shall I bind *Thee* to the *Passions* of a naturall *Agent?* Didst *Thou* not make this *All* of *Nothing* even by Thy *Word* (which was Thy *Wisdome*) And foment *All* that *Thou* hast made, by Thy *Spirit* (which is Thy *Love?*) And shall I doubt but *Thou* canst raise innumerable *Nations* out of the verie *Ashes* of my poore *Isaack?* Nay, Did I not even at first receive *Him* in a manner from a dead *Wombe?*

Wombe? And art not Thou ſtill the ſame *Almighty* and everliving *GOD?* Merciſull *Father*, full of all tenderneſſe and compaſſion, That ſeeſt from *Heaven* whereof wee are made; Pardon my *Diſcourſes*, and forget my *Delayes*. I am now going to performe *Thy* good *Pleaſure*. And yet there is remaining one humble *Sute*: which refuſe not (O my GOD) though it proceed from the weakneſſe of *Thine* unworthie *Creature*. Take my *Child* and *All* that is *Mine*. I have reſigned *Him* with my whole *Heart* unto Thy *Will*. *Hee* is already *Thine*, and *Mine* no longer; And I glorie that *Hee* ſhall *Die* upon Thy *Holy Altar*. But yet I feare withall, That theſe my ſhaking Hands and fainting Limbes will be ſeazed with Horror. Bee not therfore (Deare LORD) diſpleaſed, if I uſe my *Servants* in the *Execution*. How now (my *Soule*) Doſt Thou ſhrink in the laſt *Act* of Thy *Loyaltie?* Can I yet walke up and downe about vile and ordinary *Functions?* And when my GOD is to bee ſerved, doe my joints and Members faile me; Have I humbled my deſires

[illegible] *Will*? [illegible] shall I deny *Him* [illegible] *Instrument*? Or if [illegible] *Mercie* would permit it, shall I suffer another to anticipat the cheerefulnesse of my *Obedience*? O *Thou* great *GOD* of *Life* and *Death*! Who mightest have made Mee an insensible *Plant*, a *Dead Stone*, Or a *Poysonous Serpent*: And yet even in That likewise I shuld have conduced to the varietie of *Thy* glorious *Wisedome*: But hast vouchsafed to endue vs with the forme of *Man*, and to breath into our first *Parent* that sparke of Thy *Divine Light* which we call *Reason*, to comprehend and acknowledge therewith *Thy High* and indisputable *Soveraignty* over all *Nature*, *Thou* then (*Eternall Maker* and *Mover*, whose *Will* is the First of *Causes*, and whose *Glorie* is the Last of *Ends*) direct my *Feet* to the *Place* which *Thou* hast appointed, Strengthen there these poore Hands to accomplish *Thy Pleasure*, And let *Heaven* and *Earth* obey *Thee*.

BRITISH MUSEUM 12 FEB 1901

FINIS.

[illegible] *Amazement*,

[illegible] his *Will*? And shall I deny *Him* the Imyce of *His* owne *Instrument*? Or if *His* indulgent *Mercie* would permit it, shall I suffer another to anticipat the cheerefulnesse of my *Obedience*? O *Thou* great *GOD* of *Life* and *Death*! Who mightest have made Mee an insensible *Plant*, *a Dead Stone*, Or a *Poysonous Serpent*: And yet even in That likewise I shuld have conduced to the varietie of *Thy* glorious *Wisedome*: But hast vouchsafed to endue vs with the forme of *Man*, and to breath into our first *Parent* that sparke of Thy *Divine Light* which we call *Reason*, to comprehend and acknowledge therewith *Thy High* and indisputable *Soveraignty* over all *Nature*, *Thou* then (*Eternall Maker* and *Mover*, whose *Will* is the First of *Causes*, and whose *Glorie* is the Last of *Ends*) direct my *Feet* to the *Place* which *Thou* hast appointed, Strengthen there these poore Hands to accomplish *Thy Pleasure*, And let *Heaven* and *Earth* obey *Thee*.

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FINIS.